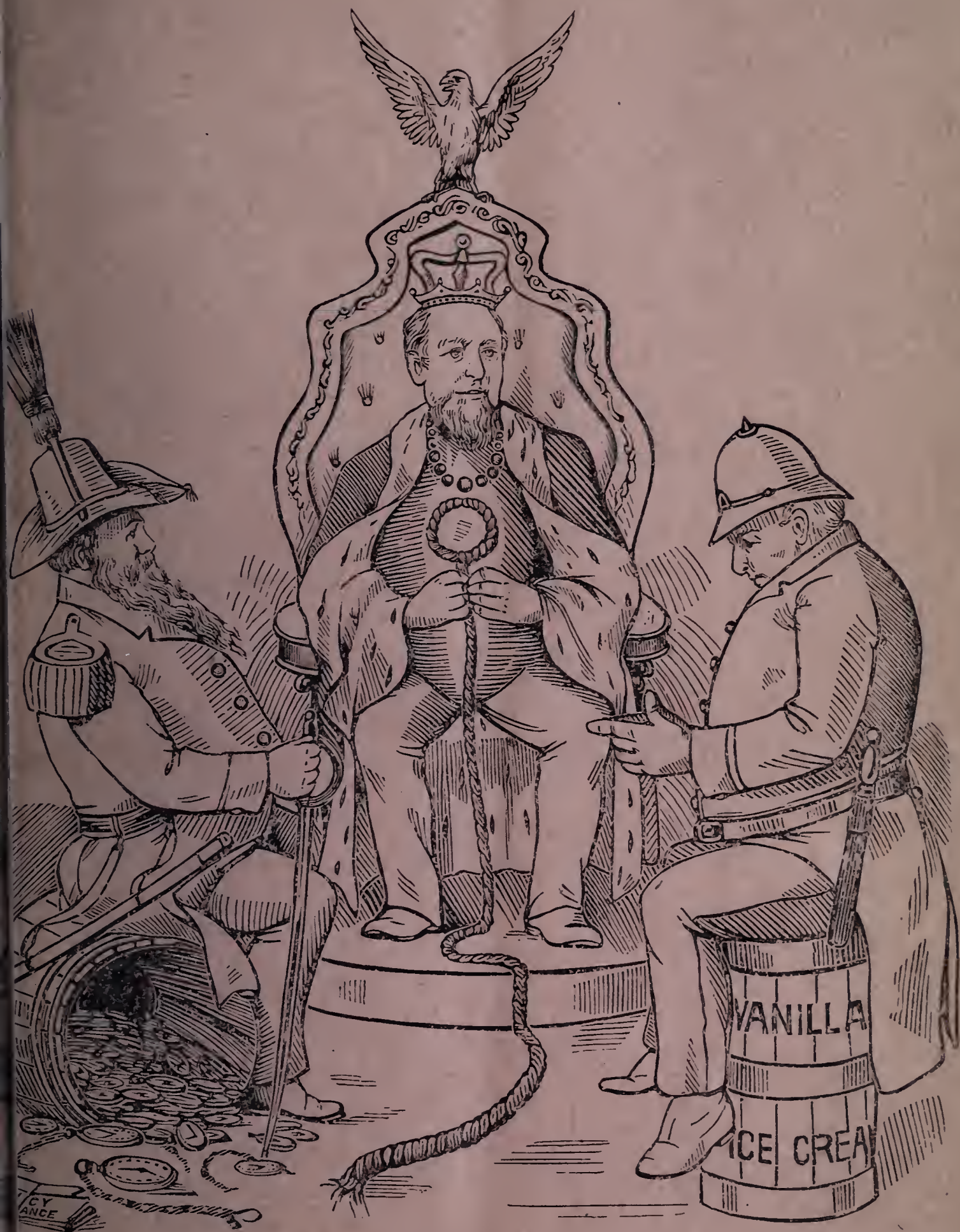


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THE ❖ KING OF PHILIPPI ❖



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THE KING OF PHILIPPI,

I.

PHILIPPI, 1885.

Philippi had prospered and waxed great. Her Senators were famous in the Councils of the Nation ; her money-changers were wealthy beyond the dreams of avarice and their voices were potent in the Temple of Mammon ; rare fabrics and cunning works of the handicraftsman in the precious metals and in iron and brass and steel were the products which made the fame of the fair city familiar in all parts of the earth ; and her marts of trade at home were on such a stupendous scale that they were a source of pride to the people themselves , and of wonder and admiration to the strangers from afar. The people were prosperous, happy and contented. Even the poorest was rich as compared with the less favored of other cities on the plain and by the sea. The fruitful South and the hardy North poured into the lap of the favored Philippi the first offerings of their harvests and the good things of the earth, including the *bivalvus Baltimor-ensis*, the *Chesapeakis Terripinis*, the Monongahela Spiritis, the rare fruit of the vines of the Spain which was adjacent to the wharves of Philippi ; and a great variety of a beverage which found favor with the masses of the people, and which possessed gently exhilarating as well as decidedly nutritive properties, and which was called beer. The people, thus happy and contented, were of a singularly genial and pleasing disposition. Places of public resort abounded not only on the principal thoroughfares but throughout the city ; and it was their wont for the artizan and the scribe, and the advocate and the money-changer to frequent and to eat and drink therein and to make merry. And theatres abounded. And the merry actor came with his quips and jest, and the good people of Philippi laughed and grew rotund with their enjoyment. And many marveled how wondrously the city prospered and expanded, and rivalled even ancient Babylon in its immensity. Thoroughfares by the score and habitations by the hundred and population by the thousand were, year by year, added to the original Philippi, and such was the fame of the city

and the tales told of its pleasant and prosperous people that there were not wanting wise men who predicted for it a future greater than that of any of the other great cities of the Nation.

The Government of Philippi too, had been a model in its way. A long line of more or less illustrious men had by the grace of the people been elevated from the mass to the chiefest civic office in their gift. These chief magistrates had administered the laws as they found them, in a spirit of liberality and in the light of common sense. It had been their special province to develop and improve Philippi and protect the lives and property of its people. From the more illustrious Edward Shippem, who occupied the chair away back in the misty past, and whose halting and limping family history was occasionally brought to mind by a suggestive object, down to the somewhat less illustrious Schmiddy, the civil magistrates had been men of character and standing as administrators of the people's will, and had gone into history with fairly creditable records. Such, in brief, was the condition of Philippi in the year 1885.

II.

PHILIPPI OF 1886—THE BULLY BILL.

During the time of service of the auburn haired and good natured but malodorous Schmiddy above referred to, (the said Schmiddy's life having been rendered such a burthen by a cunning scribe named Aleck McShure, that he was joyous when he stepped down and out), a small but powerful clique arose in the midst of the city, and quietly and stealthily began work on a scheme whereby the good city of Philippi could and should be run to suit their own sweet will. Contemporary history is silent as to the original author of this measure, but it is generally agreed* that a work entitled "Solid for Muldoony," by one Reddy E. Rappley, exercised a potent influence in preparing the people's mind for the change contemplated. The measure referred to was one ostensibly for the better government of Philippi; and accordingly when the Elders and wise men—particularly the Elders—went up to the great Council Hall at the Capital, they had but little difficulty in securing from the grand council a bill for the better government of cities of the first class, meaning Philippi. This measure, certified to by the

* Disraeli's *Curiosities of Literature*. Vol. II. pp. 19-27.

great seal of the State, became known as the Bully Bill. It *was* a bully bill—in its way. And so this Bully Bill became the great charter of the liberties of the people of Philippi. And all the people were happy and made the welkin ring with joyous acclaim, and canonized old Bully himself, who had modestly called this Magna Charta by his own name. He was a wise man, and long headed, and determined, with a cunning smile, that Philippi and its people shouldn't soon forget him or his bill.* They didn't. Immediately after the bill had passed the great council, and by the signature of the Governor had become a law, there arose in Philippi a great commotion as to whom the citizens should intrust with the grave responsibility of administering their laws under the new condition of affairs, consequent upon their possession of that priceless treasure, the Bully Bill.

For years before the passage of this bill, the people of Philippi had been divided into two great parties, known as the Dems and the Reps. Both were accustomed to place before the people for their suffrage good men and true, and to ask them to make their choice. For a long time the Reps had had matters their own way; the Dems, year after year, having only put up their men to be knocked down, and the sickening thud that accompanied their knocking was so pronounced that few could be got to stand up to the racket. The Dems, as they passed the civic buildings and watched the Reps revel in pomp and place and power, sang softly and sadly a mournful chant,† ending with the refrain :

But we haven't, no we haven't,
We haven't for a long time now.‡

Only those who have been out in the cold as long as they had can appreciate the deep and subtle sadness of the song.

The Reps had among them many nice and good men, soldiers who had followed their party flag—as long as there was a dollar in it,—and who were willing to follow it under the same conditions until the death! Noble souls! Many of them have passed away, but a few still linger, and a chosen band known as the Old Stagers hang on with a tenacity that nothing short of dissolution will ever shake.|| While the Reps were engaged in selecting from among

*Fox's Book of Martyrs. Vol. I. pp. 3-112-113.

†American Encyclopedia. Vol. 25. p. 44.

‡Ballads and Folk Lore of the Irish Emigrants; by Americus McGowan.

||Clark's Commentaries. Vol. 14. p. 57.

themselves one of their number who should be placed before the people for their suffrages, they suddenly found that they had been saved any embarrassment in making a selection, a few patricians of the party having, in a spirit of noble and unselfish disinterestedness, relieved them of the trouble. The patricians had selected one from among themselves and presented him to the party. This citizen's name was Fitless. He was a respectable manufacturer of hempen neckties, of mediocre ability, but of overweening vanity and boundless ambition. He was of large wealth and large head from an early stage in his career, and his head continued to grow apace, and—and at the time this was written it was still growing.* The Dems pinned their faith to one George B. BeHind, a renegade Rep, and when the people expressed their preference, George was left behind, and Edwin H. Fitless became first chief magistrate of Philippi under the Bully Bill.

III.

PHILIPPI, 1887.

At the time of his accession to the chair of chief magistrate of Philippi, citizen Fitless is said to have been about five feet ten or eleven inches tall, but almost immediately afterwards he began to grow so alarmingly fast that people who came in contact with him say that he gave the impression of being over seven feet in height. It is quite proper to state here that there is reason for receiving this statement *cum grano salis*, and late researches in the Smithsonian Institute seem to prove that the only foundation for the story rests on a remark made by this remarkable man himself, to the effect that he was the biggest man in Philippi. According to the provisions of the Magna Charta—the Bully Bill above referred to—the chief magistrate was empowered to appoint two subordinates, who, under his immediate direction, were to exercise control over the persons and property of the people of Philippi. This he did. One of them was a man who had formerly held the civic chair, and who, notwithstanding that he ruled the city with a firm hand, had yet retired with the respect of the people. The other was an imported specimen, who arrived in Philippi many years before with a small supply of cash but with an amount of gall that sufficed him for the balance of his life. This gall had magical properties and enabled

*A treatise on the Big Head, by M. Onion, author of "My American Party," "Myself," and other works.

its possessor to pose as a patriot—a profession which he found exceedingly remunerative—and the liberal doses which he gave the people of Philippi kept him in a position of easy luxury throughout his life.*

These two, the principal factotums of the Chief Magistrate Fitless, were named Jokely and Wagglar. Contemporary history is silent on the causes which led to the selection of these men, but it may be inferred from the proceedings of the Historical Society published about that time that they accepted the places for “what there was in it.”† The people regarded these assistants to the chief magistrate with awe and reverence, and exalted them and praised them, and when in the fulness of their pride and place they carried things with a high hand, as it were, the people murmured not, but cried instead, “Oh, he’s all right!” And so for a time the Philippi of the Bully Bill was about as pleasant and goodly a city as it had been minus the Bully Bill. But it didn’t last long—nay and verily a cloud was in the air; a cloud not bigger than a Chicago girl’s foot, but it was gaining, and it forboded evil times upon the fair city of Philippi.

Before his accession to the exalted position to which he was called by the voice of the people, the manufacturer of hempen neckties had been quick to assure the populace of his devotion to their interests. And they believed him and trusted in his honor and respected him for his fair promises and goodly intentions. And the promises were fair and the intentions were good—on paper. No sooner, however, had the seal of public approval been set upon the work and the object gained, than the new Chief Magistrate of Philippi began work that was not as straight and fair as had been hoped by the people. Philippi had a force of guards some twelve hundred strong, and the civil servants in its employ numbered thousands. Another election was coming on, and the Reps, as in days of yore, desired that the guardians of the city and the servants of the city should “work for the ticket.”‡ Now, the chief magistrate Fitless had been elected on his solemn pledge and on his word of honor that the guardians of Philippi should not be compelled to “put up their stuff,”|| and that the other civic servants should be

* Rates of Insurance on Gall. See insurance reports 1884 5. Vol. I. p. 66.

† “The origin of this phrase is somewhat obscure, but it seems to have been familiar in Philippi about this time.”—Josephs in “The Marshalship I Didn’t Get.” p. 50.

‡ “Work For the Ticket,” i. e., take a hand turn in. “Rules and Regulations.”—The Union Rep Club, 1885.

|| Disgorge. Zell’s Encyclopedia. Vol. I. p. 219.

absolutely untrammelled in their political preference. But when Factotum Jokely touched the first for cash, and Factotum Waggle, too, issued a mandate to the others to "turn in for the ticket," and when the chief magistrate declared that he had nothing to say, there was an outcry among the dwellers in the city, and the people waxed wroth and cried aloud that they had been deceived. But it was too late. The Chief Magistrate merely placed his thumb to his nasal organ, and giving his distended fingers a gentle, undulating motion, remarked, with a smile: "It's too late to kick, now! I'm the Bully Bill Boss of this town, and I'll make you smell Hell before you get through with Yours Truly! You hear Me!"

IV.

THE "HOLIER THAN THOU" PEOPLE.

Philippi under the wise and judicious administration of its former Chief Magistrates had been noted for its hospitality to strangers, and there came many, from other cities of the plain and from cities by the sea, to visit it and to enjoy the pleasant life of the Philippians. Great pleasure grounds had been opened for the people and there were pleasant waters, and fountains playing, and sweet music, and the song of birds, and the ever-changing beauties of forest and meadow, and rock and glen. The people of Philippi were wont to visit the Great Park on Sunday, which is the first day of their week, and there were the young men and maidens, and the father with his wife and children, and pleasant groups of old and young. And there were many such resorts, not so large as the Great Park, but accessible to the people, where they could sit in the open air and beneath the trees and listen to sweet music. And there were yet other places of pleasant resort in which to entertain strangers, and in which the citizen who felt so minded might pass a social hour. And there were temples without number and for all classes of the people, where they who were so inclined could join in the worship of God. But among the men who professed to be Christians, and who made much parade and display of their holiness, there were some alike unto the Pharisees and hypocrites. And they deemed that all the people should act as they acted, and should think as they thought, and should do as they did.* And these were known

* Proceedings of the Jaw and Order'em Society. p. 137.

as the Jaw and Order'em Society ; and there were cunning schemers among them, and men who could give the wily serpent points and beat him two games out of three. And behold these men were holier than all other men—*i. e.* in their minds. And they said : Verily, John the Smith is in the habit of taking his wife and children out to walk in the open air on Sunday afternoons ; and James the Tanner is wont to visit a Garden where he can quaff a schooner and listen to music ; and William, who is the Carpenter, hath visited a public Inn and hath partaken of the *Spiritis frumenti* ; and Hans and Patrick and Pierre, who came from lands beyond the seas, do have customs of the fatherland which were conceived in sin and born in iniquity, and therefore it behooves us to stop all such practices.

And one of these wise and truly good men was called Quail, and, verily, the irreverent called him Quail on Toast, because he had loafed all his life and made it pay him. And there were other workers—truly holy and pious men, who said : “ We know what is good for the people, and the people—yea, all of them—shall swallow just and only what medicine we shall prescribe.” And so they went in a body to the Chief Magistrate, and taking him up into a tall tower, they said : “ We are the great moral and religious force of this community. We put you in your place and we regard you as our own. Now, behold ! Beyond the hills over which the glorious orb of day now sinks into the West lies the Fair City of the Capitol. Obey but our instructions and thou shalt be Governor of this great Commonwealth, and it may come to pass that even as Senator thou shalt be sent unto the great Councils of the Nation.”*

And the Chief Magistrate with the enlarged cranium swallowed the bait and came down bound, body and soul, to the Jaw and Order'em Society, and proved recreant to the trust reposed in him by the common people of Philippi. And from this time he became ambitious of even greater honors than had been promised to him, and all men approaching him were made to address him as “ Your Majesty,” and his title was kingly, and he was called Edwin the First.

V.

THE KING OF PHILIPPI.

Edwin the First proved himself a good and honest tool, and right well did he justify the hopes of the Jaw and Order'em Brethren.

* “The Story of A Deal,” by the Dealers. Philippi, 1887.

And they exalted him highly and said he was a great and just ruler, and a man of splendid abilities and he had a great future. And Edwin said he had a great head. And the people softly closed one eye as they looked upon one another and said *the* Great Head. And they laughed a long, low, lively laugh. But they didn't know Edwin; not much. They learned, however. It had been the custom among the inn-keepers of Philippi, who furnished entertainment for man and beast—principally man—to leave one entrance to their domicile on the half-shell as it were, so that on Sunday the thirsty could enter on the d. q. and quaff the wholesome and exhilarating beverage. But the Jaw and Order'em people said this must stop, and they appealed to Edwin the First to stop it. And Edwin called before him in his chair of state, Grand Factotum Jokely and said unto him, "I have made a bargain with the Jaw and Order'em Society and you will at once proceed to carry it out."

And the result was that an order was issued to the Guardians of the City as follows :

PROCLAMATION!

I. All officers are hereby appointed servants of the Jaw and Order'em Society.

II. Their duties to the citizens at large are secondary to their duties as such servants of the Society.

III. All officers shall play the sneak and the spy, and shall give information to the Jaw and Order'em Society about back doors open on Sunday.

IV. Officers are expected to betray their friends and to deprive them of their means of livelihood.

V. Officers shall hereafter have the honorable title of "Spotters."

VI. Officers will hereafter make the protection of life and property only an incidental part of their duty. Their first duty is to do the sneak act on Sunday, and any officer who lays claim to any spirit of manhood, and who refuses to play the spy for the Jaw and Order'em Society is hereby discharged.

Issued by Demand of the Jaw and Order'em Society.

EDWIN I,

Countersigned

King of Philippi.

JOKELY, *Chief Factotum.*

God Save the Jaw and Order'em Society!

From the issuance of this proclamation Philippi became a changed place. The uniformed guardians of the City no longer gave thought to the interests of the people, and it was only on Sundays that they displayed their usual energy. They crept into ash-barrels and secreted themselves in closets and sneaked stealthily into by-ways that they might spy out some offender who gave drink unto his friend or his family. And the people of Philippi suffered and were silent. They had forgotten the spirit of their fathers and were patient under the lash. But the Jaw and Order'em people said, "Verily, it is a great victory—but it is only the beginning."

There were at this time in Philippi many people who murmured and said, "This is not right. Why should we suffer thus. Are we slaves or are we freemen, that our liberties are thus taken away?" And these people came together and said, "We will make an effort to prove that we are not cowards, and that we still have some rights which we shall maintain." But the Jaw and Order'em Society had its foot on the necks of the people, and they pressed it down hard. And they had their Judges in the Courts of the people, and those who murmured were tried and sent to a settlement, which is known as Moya, where they played checkers with their noses. And men marvelled much where the Jaw and Order'em Society got their sinews of war to prosecute the people who did not agree with them. And Quail-on-Toast (as he was universally called), was flush with boodle and people wondered and said, "Whence?"

VI.

THE WISE MEN OF GLOUCESTER.

Now near unto the City of Philippi, but in another state and separated from Philippi by a great and mighty river, was a small but progressive city called Gloucester, which was famous for its toothsome planked shad. And there were numerous holsteries in Gloucester, and clever bonifaces who sought the dollar of the papas that jingled merrily in the pockets of the more or less festive Philippians. And the chiefest of these bonifaces was one Son of Tom, whom those who knew him called a publican and a sinner. And Son of Tom was a wise man in his day and generation, and he said unto himself, "If I can bring the trade down here on Sunday, verily, I can accumulate more lucre than any of the Philippians. Therefore, will I propose a shrewd scheme, which I think will be a ten time winner." And he called unto him several other bonifaces, and spake thus: "Say, if we can give them the guff in Philli, and

'em up tight, we can bring one hundred thousand ducats right here. Do you tumble?" And soon after a godly man in Philippi, called on Quail-on-Toast and said unto him, "Brother, this good work of the Jaw and Order'em Society is fraught with great blessings unto us. Continue it. I appreciate thy services. Here is a check for \$3000. One thousand is a small testimonial of regard for you; the second thousand is to pay the expenses of the good young men who go in and get drink, and then go and bear witness against the seller, and the third thousand is for the Guardians of the Peace. You can put it where it will do the most good." And Quail-on-Toast thanked the good brother, and said he would like to give his name to the papers. But the good brother said, "Nay, nay, friend Quail, I pray thee, nay. I do good by stealth. Continue on thy good work. There's more where that came from." And he went out into the streets of the city, and went down by the river side and took ship for Gloucester. And Son of Tom met him at the landing place and embraced him, and made him a large hot scotch, and queried, "How did you make out?" And the mysterious good brother then told him and then they both laughed. And Son of Tom said, "It's a cold day when I get left." And the mysterious good brother smiled and said, "Setemupagain," and murmured, "You bet your life." And it was not a cold day.

VII.

THE KING AND THE TEAMSTER.

The King of Philippi now entered with zeal upon his work, for he felt that all eyes were upon him and he determined to win the glittering prize promised him by the Jaw and Order'em Society. It had been the custom in some parts of Philippi, to keep open the places where they sold the flesh of the ox, and of the sheep, and of swine. And these he closed by his imperial mandate. And the people murmured, but the Jaw and Order'em Society said "Well done," and the good work went on. All this time the Guardians of the Peace were doing their work so well, that the Jaw and Order'em Society gave praise and rewards, and paid the Guardians for their time as witnesses at the High Courts of Justice. And the Guardians that were wont to protect women and children as they crossed the crowded thoroughfares, where merchants most did congregate, were absent from duty, looking after the interests of the Jaw and Order'em Society. And so it came to pass that one day Edwin the First, King of Philippi, was passing the Market

Place, and a vehicle drawn by two steeds approached. And the driver of that vehicle was one Kelly, and he was a good-natured Milesian, and he loved the steeds he drove. And the Guardian whose duty it was to protect pedestrians and assure them safe conduct, being absent, Edwin the First went across himself alone. And, lo and behold! the steeds came down upon him, and he was almost scared to death. And he lifted up his voice and his cane, and he smote the animals with his cane and the driver with his vocabulary. But the driver said, "Who in the hell are you, anyhow? Get out of the way. If you touch my horses again I'll smash you on the smeller." And then Edwin found a Guardian, and he said to the cop, "Take that man in." And they took him in. And the King of Philippi sent for a magistrate, whose name was Smithy de Bob and he said to him, "Smithy de Bob, I want you to put that fellow through." But Smithy de Bob said unto him, "If you do they will say you are using your kingly influence to punish him—I won't do it." And the King said, "Well I guess you're right." And Smithy de Bob went out of the door and laughed to himself, and said *sotto voce*, "Well you *are* making a d——d fool of yourself!" And Smithy de Bob was usually regarded as a man of wit and wisdom, who knew the difference between a nomination and an election.

And the people laughed to themselves and said, "Can this man be the King of whom so much was promised? What is the matter with him anyhow? He ought to drop on himself." But Edwin the First never did drop on himself, and yet he was a good deal of an acrobat, too. He turned a complete flip-flop after getting into the Civic Magistrate's Chair; and another performance in which he excelled was in putting his foot in his mouth, every time he opened it—the mouth, not the foot. But the gymnastic feat of dropping on himself was too much for the man. His head by this time had grown so large that it was in his way.

VIII.

THE KING'S ROYAL MANDATE.

Philippi among many customs which had become time-honored and characteristic of the city, had one which was peculiar to itself, and which from time immemorial had been observed by the citizens. This was their feast or *fete* in honor of the New Year. Headed by bands of music, hundreds of the population attire in rare and rich costumes or in grotesque habiliments, paraded the principa'

streets of the city, themselves enjoying the novelty and excitement they caused and affording amusement to old and young. For over one hundred years this custom had prevailed and it was engrafted on the life of Philippi as a *fete* peculiar to that city alone. But the Jaw and Order'em Society, flushed by their victory over the people in the matter of Sunday observance, called on the King and demanded that these *fetes* should cease. "They are heathenish in their origin," cried the Society, "and the Bacchanalian orgies to which they give rise, offend our sense of propriety. They must be stopped."

And so the King of Philippi fulminated his mandate against the merry roysterers, and another proclamation startled the good people of the city. It was to this effect:

PROCLAMATION!

Edwin the First, by the Grace of God, King of Philippi, to his Subjects: Greeting.

WHEREAS: Our well beloved subjects of the Jaw and Order'em Society possess a monopoly of the cardinal virtues, and are alone the judges of what are right and proper amusements and enjoyments for our people; and

WHEREAS: The Jaw and Order'em Society have in their wisdom decided that it is not seemly for our citizens to parade on New Year's Day, attired in the costumes they were wont to assume; and

WHEREAS: The Jaw and Order'em Society have decided that there will be no parades on that day, in order that the people, old and young, shall not be amused on the streets and shall, therefore, go to Church and Sunday-School; and

WHEREAS: We, Edwin the First, by the Grace of God, King of Philippi, do see through the same glasses as the Jaw and Order'em Society, therefore

Be it known unto all the People:

That there shall be no parade of any Costumed Societies; nor shall there be any social festivities; nor shall there be any public or private entertainments, calculated to amuse the people; nor shall friends meet to drink the social glass—"For it biteth like a serpent and stingeth like an adder." *Vidi Temperance Literature*) nor shall there be any unseemly levity on the streets of this, our city, on the first day of the first month in the year of Our Lord, One Thousand, Eight Hundred and Eighty-eight.

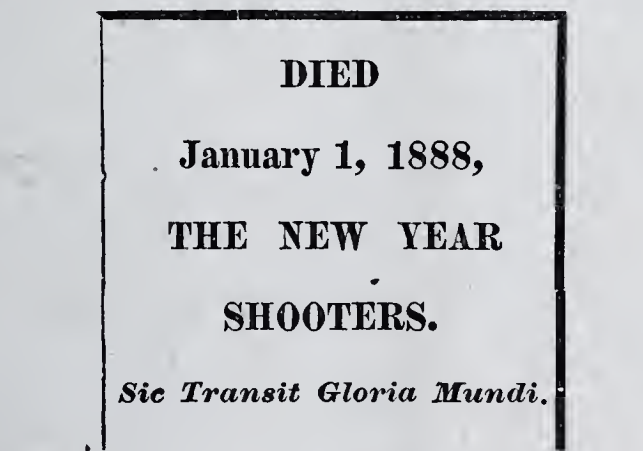
Given under our hand and the Great Seal of Philippi, this First day of November, 1887.

EDWIN I,
King of Philippi.

Countersigned:

JOKELY, *Chief Factotum.*

The publication of this document caused great excitement, and the people murmured and grew wroth, and rose up and sat down again. And the bolder and more turbulent among them said, "He hath no right to do this thing. We will parade anyhow." But the wise men among them said, "Nay, not so. Edwin hath the age on you and holdeth the trumps—and clubs are the trumps this time." And the people said, "Verily, thou speakest well; Edwin is on top." And so they meekly went before the King, and begged and besought him to grant them his imperial permission to turn out. And Edwin having brought them to their marrow bones, as it were, made them his kingly concession, if they turned out like unto the good Sunday-School children, they might do it for this time. And behold they were will pleased, and they turned out as the King wanted. But it was a melancholy fizzle and when it was over the people said it was no good, and told them to go bag their heads. And so they took all the costumes, and the masks, and the gew-gaws and they put them up into one large pile, down in a field at the Neck, and they cremated them and buried the ashes; and over the ashes they placed a stone and it bore this inscription:



IX.

THE SCRIBES OF PHILIPPI.

Now in those days there were in Philippi, certain news-mongers, who went out into the highways and byways and sought to find from each man what he thought about his neighbor. And the news-mongers when they had found out the ways of the politician—and they didn't often—and the story of man's wickedness and women's frailty, and had erstwhile with the gossippers talked, and had gathered from each his or her story and had raked the sewers of the city for scandal and sensation—when they had done all these things, they came together and deft and cunning craftsmen put pieces of metal together and placed them on a printing press,

and pressed paper upon the metal and behold, the result was a modern miracle. For it was the DAILY NEWSPAPER of the time. And the daily newspaper *is* a modern miracle. And so is the Sunday newspaper; and, verily it was a miracle in Philippi how some of them existed, and it remains a miracle, aye, even unto this day. And of these newspapers there were two kinds—the good and the bad—and the latter got there by a large majority. And the bad newspapers were those which, when this story of the KING OF PHILIPPI was first printed said, it was Rot with a large R, and that it was a Disgrace with a large D and with another D, also large, and a dash thus —, and another d not so large placed as an adjective to Disgrace, and said that they couldn't see why the Public Prosecutor, (whose name was Flay'em) didn't prosecute the author and the publishers and so forth and so on, *ad infinitum*. And the good newspapers were those which said that the KING OF PHILIPPI, (the book not the King) was a high roller and a lumtumner, and ought to find a place in the Sunday-School Libraries of the land, and gave the able writer lots of Taffy, with a capital T. And behold, the paper which didn't steal too much of the work—which, behold was duly copyrighted—but which made judicious selections and printed this chapter entire—which all were at liberty to do—was a good newspaper, and the others were the bad. In the words of the ancient Hebrew, “You pays your money, and you takes your choice.”

And the bad publishers swelled the head of the King of Philippi, and said to him “Continue on thy good work, oh King, for verily thou hast the bulge on thine enemies.” And the King said in his own modest and usually efferversent way, “You bet I have.” And having the bulge he bulged for all that was out. And when the citizens met and conversed together, and in whispers asked, “Why is this thus,” the bad papers said the people were Anarchists and Socialists and Communists, and that they ought to be driven from the country. And so it came to pass that the newspapers, which should have defended and advocated the rights of the citizens, were given praise and patronage by the King, and printed the Laws of the city and gave a divvy unto the King's henchmen, and blinded their eyes to the dangers that threatened the community. And the citizens were without any newspaper, but ONE, to advocate their cause. And they murmured and were cast down, and they felt that Philippi was threatened with grave dangers. But the Jaw and Order'em Society said unto the people, “Have no fear, we will petition the

King to make Philippi a model city, and when we get it to our liking, it will be as perfect as Jerusalem in its glory." And so the Jaw and Order'em Society sent its wise men and its elders to consult together, and behold, they agreed that they would go before the King and tell him that all the good people of Philippi were grateful unto him for his gracious reign and petition him to continue in the work he had so conspicuously began, in the way of bringing about milenium in Philippi.

X.

THE KING ENCOURAGED.

So when the Jaw and Order'em Society had made up its mind, or what passed for its mind, which was, to wit :—the will of Mr. Quail, whose funds were running low and who wanted to get his name up again, and collar some more boodle, when this mind had been made up, the next thing was to prepare an address to his Majesty, the King, assuring him that the people of Philippi, which at this time the Jaw and Order'em Society kindly represented, (without being asked) were delighted with the gracious and salutary reign of his Majesty ; and beg of his most gracious Majesty, to continue in the good work. And it came to pass on the fifth day of the twelfth month, in the year 1887, the Jaw and Order'em Society called upon his Majesty, by appointment, and were graciously vouchsafed audience. And the King sat upon his throne, and wore a smile of satisfaction, and his other usual garments. And the spokesman was one George Juggler, a shrewd and a shifty advocate, whom the King had privately posted on what he had to say. And the King said unto him a night or two before, "George, make it strong. It will have to be pretty strong before I weaken on it." And so the advocates who made their money by taking whatever side of a case that paid best, and the moneychangers who foreclosed on railroads and bankrupted stock-holders, and the preachers who drew large stipends from the wealthy and let the poor go to the devil their own way, and the sellers of rich silks and satins and ready-made clothing, who had worked the religious racket to fill their pockets, and others of that ilk, filled the audience-chamber and George Juggler, Esq., thus addressed the King:

" May it please your Majesty—

" If we all live two days longer it will be just 205 years since the first Laws were passed in this Great Kingdom, of which Philippi is the only city of the first-class. And among these Laws was this enactment. 'On

the first day of the week, commonly called the Lord's Day, the people shall abstain from labor. Now, may it please your Majesty, we want all people—rich and poor—but especially the poor, to remember the fact; and we ask you to take care that they shan't forget it. We want to have our carriages to drive us to the Park, and our clubs in which to quaff the rosy wines, and our servants to cook our meals, and all the pleasures on the earth. [Applause]. But we don't want the poor to have any pleasures, whatever. (Cries of "Hear, hear," and "Amen" from Brother Quail and Rev. [Brother Fernlie]). There are some people in Philippi, who would like to take away that lovely institution, the Puritian Sabbath, and enjoy themselves with their wives and children. But they are the poor and lowly, and they have to work for a living, and should have no voice in the matter. [Applause]. So we propose, may it please your Majesty, that these people shall be put down, and kept down, and made to remember the words of a certain declaration, 'All men are created free and equal,' does not apply to the people of Philippi. [Great cheers]. We want all these people to understand, that while you carry out the principles of the Jaw and Order'em Society, they shall be the Law, and whether its violators are followers of Bacchus or Gambrinus, it shall be enforced. Let them understand if they are not satisfied with the Jaw and Order'em Sabbath, they can go back to their own land, to the Continental Sabbath with all its tyranny of oppression, whence they came." [Great applause].

Mr. Samuel Subrown then read an address to the King, assuring him of the devotion of those present to his person and throne,

His Majesty, the King, was deeply affected by the address, and after iced cloth had been applied to his head, to reduce the swelling he addressed the delegation. He said he was deeply touched by their manifestations of loyalty. "I have devoted all of my eminent ability, [cheers] to grapple with the insidious foes of society. I am on the throne to stay, and I will make the people of Philippi understand that I am the King. It is a great trial to me, to send my trusted guards to spy upon people, but I won't hesitate to do it—[cheers], and I shall try to make a Sabbath after the most approved Puritian pattern, and one that will suit you gentlemen, if it suits nobody else."

The various members of the delegation then severally advanced and were permitted by the King to kiss the hem of his robes of state, after which affecting ceremony they withdrew. Where upon the King being left alone, touched a bell and his trusty Factotum, William appeared. "Bill," said the King, "in yonder cabinet there is a black bottle; bring it out." And William brought forth the bottle and the King poured for himself about as much as four fingers, and as much for William, and said with a wink, "That was

a dry crowd." And William responded, "Damned dry, your Majesty." And they touched glasses, and behold, when the glasses were laid down they were empty. And the King said, "Is Louis on to our racket," and William replied saying, "Not much; he's on the temperance lay; it pays best." And then the King laughed and William smiled (again) and behold, even the black bottle was empty. Its spirit had fled.

XI.

PHILIPPI 1888-90.

Verily, the King, much fortified by the visit of the Jaw and Order'em Society, now went vigorously to work to make Philippi a model city, according to the most approved Puritan pattern. And first it was decreed that no man should have liquors in his house, even for medicinal purposes, except by permission of the Jaw and Order'em Society, And all persons were required to get a certificate from Mr. Quail, (said certificate costing five ducats) that liquor was for medicinal purposes only. And the people submitted. And then the Jaw and Order'em Society called a great meeting of all its members; and it was held in an apartment, fifteen by twenty, and promulgated the following, which the King approved. And it was issued by royal command and it was thus:

PROCLAMATION

BY THE KING'S MOST EXCELLENT MAJESTY.

The Puritian Sabbath is hereby officially proclaimed, and the people of Philippi are commanded on pain of our royal displeasure to observe the following

RULES AND REGULATIONS.

I. All people, of whatsoever condition, must appear at the office of the Jaw and Order'em Society to be registered as citizens.

II. All citizens must hereafter attend Church on the Sabbath day, and only such Churches as are approved by the Jaw and Order'em Society.

III. There shall be no traffic or business of any kind carried on in Philippi, on the Sabbath day, with the following exceptions, to wit: Street cars will be allowed to run one hour

before Church services, to convey people at a distance to Church, and shall return immediately after Church. All persons, before being permitted to ride, must show to the conductor a pass signed by a minister and countersigned by the Jaw and Order'em officials.

IV. No trains shall be allowed to arrive in or depart from Philippi, between eleven o'clock on Saturday night and one o'clock on Monday morning ; nor shall any steam-boat or sail-boat, nor any vehicle of any kind whatsoever, be allowed to move between the hours named.

V. Citizens are forbidden to walk for pleasure on the Sabbath day, and it is hereby ordered that the Great Park be closed on that day, and no person shall be allowed to enter it save persons possessing carriages, who shall be members of the Jaw and Order'em Society.

VI. There shall be no morning newspapers published until the Tuesday of each week, because it has come to our knowledge that some of the ungodly have to work on the Sabbath day, when papers are published on Monday.

VII. A wire fence shall be built around the City of Philippi, to keep its godly people from contact with wicked strangers from Gotham on the Hudson, and no stranger shall be admitted within the fence on the Sabbath day.

VIII. Citizens upon application to the Jaw and Order'em Society, may receive a certificate granting them permission to breathe—softly. But no citizen shall be allowed to embrace his wife, nor to caress his children, nor to smoke tobacco, nor to eat hot food, nor to drink anything but water, nor to do aught but read the Bible. And only Bibles approved by the Jaw and Order'em Society shall be read.

IX. Dams shall be erected to prevent water in the rivers, near Philippi, from flowing on the Sabbath day, and birds disturbing the stillness, shall not be permitted to remain inside the city. And watches and clocks must be stopped on Saturday, at eleven P.M., and must not be started until one o'clock of the Monday following.

X. In case of illness of any citizen, or any member of his family on the Sabbath day, no doctor shall be sent for until the

following Monday ; but nothing in this rule shall be construed, to apply to women in labor, although it is earnestly recommended that births, hereafter, be postponed until Monday.

By order of His Most Gracious Majesty

EDWIN I,

Countersigned,

King of Philippi.

WILLIAM JOKELY, *Chief Factotum.*

GOD SAVE THE KING, THE PURITAN SABBATH AND THE JAW
AND ORDER'EM SOCIETY!!

And, verily; Philippi was now happy. Its people were real nice and good and were pointed at as an example—more or less—by the people of other cities. And Heaven smiled on the good work which the Jaw and Order'em Society and the King had done in Philippi; and it was noticed that no rain thereafter fell in Philippi because the patter of the drops would have disturbed the beautiful and holy calm that rested on the godly people on her Sabbath day.

And when Edwin the first had ended his reign and left Philippi, so perfect in holiness, the people were taxed by the Jaw and Order'em Society, and a tall column surmounted by an angel holding a trumpet in one hand and a coil of rope in the other was erected opposite the Great White Marble Palace. And it bore this inscription :

ERECTED
by the
JAW AND ORDER'EM SOCIETY
in Memory of
the Reign of the Great and Good
KING EDWIN I
who gave Philippi
THE INESTIMABLE BLESSING
of a
PERFECT PURITAN SABBATH.

His Head was the marvel of The Age and Its Size, as may be judged by His Speeches, was only exceeded by His Sublime Modesty. He began his reign full of promise and he kept it up to the end.

WE NE'ER SHALL SEE HIS LIKE AGAIN.

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW.

REQUIESCAT ON ROPES.

